174 Four or five generations ago--it need have
131 been no farther removed in point of time--a traveler entering the South Fork valley of the Kern, in what is now east-central California, would have found throughout the length of this narrow, mountain-rimmed valley small clusters of domed willow and tule houses. In these houses, or ranging in groups over the valley and foothills, he would have been likely to encounter certain brown-skinned people, who obviously knew this region as their home.

131 Today white men's ranches dot this same val-
177 ley. Automobiles speed up and down its well-signed highroad; cowboys riding beside restless herds of range cattle, and shepherds trailing slow-moving flocks of dun-colored sheep, traverse its length. But the valley and the surrounding foothills still shelter the descendants, now few in number, of those brown-skinned Mongoloids who less than a century ago spoke a Shoshonean language exclusively, and knew nothing of agriculture and herding, of metal products and writing.

●121 During three successive summers it was my
123 privilege to visit this valley, and to work with certain of the Tübatulabal Indians whose parents or grandparents had inhabited it in pre-white days. My purpose was to obtain as complete a description as possible of the manner in which the "old-timers" had lived out their lives in this region. By direct observation, questioning, obtaining genealogies and census lists, visiting former hamlet sites, collecting botanical specimens, gossiping, the aim was in part, at least, attained. The former mode of life of the Tübatulabal, in large measure existent today only in the minds of certain elderly persons, appeared upon consideration of its details to have been extremely interesting, despite its structural simplicity.

174 The Tübatulabal say that they have always
[173] lived in the region where they are found today,
[171] but, as Dr. Lowie has pointed out,[1] the absence
[173] of migration myths is a characteristic of Shoshone mythology, to which Tübatulabal mythology is fairly closely allied.[2] However, other evidence, including the economic adaptation they have made to their peculiar semidesert, semi-Californian environment, indicates that the Tübatulabal are by no means newcomers to their area, although probably they originally entered it from the desert regions to the east.

---

[1] Lowie, 233.

[2] Gayton, 1935a.

2: Gifford E-5 (1915) 1917
NS22 Tübatulabal NS22

UNIVERSITY OF CALIFORNIA PUBLICATIONS
IN
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Vol. 12, No. 6, pp. 219-248 February 24, 1917

TÜBATULABAL AND KAWAIISU KINSHIP TERMS

BY

EDWARD WINSLOW GIFFORD

CONTENTS

	PAGE
Introduction	219
Phonetic Transcription	220
Tübatulabal	220
Kawaiisu	228
Comparison	232
Tübatulabal and Kawaiisu	232
Kawaiisu, Kaibab Paiute, and Uintah Ute	244

INTRODUCTION

In November and December, 1915, the writer was engaged in an examination of the tribes inhabiting the eastern and southern slopes of the San Joaquin drainage basin to determine the limits in California of social and ceremonial organization on the basis of dual divisions.[1] Among the tribes visited were the Tübatulabal of the Kern River region in the southern Sierra Nevada and the adjoining Kawaiisu of the Tehachapi Mountains at the southern end of the San Joaquin Valley. Both of these Shoshonean groups lack the dual organization for which the writer was seeking. The kinship systems of these two peoples are of especial interest, however, and the facts about them are presented in the following pages. Important features of these systems are the use of single terms for reciprocal relationships (identical-reciprocals), the use of diminutive suffixes, and the use of terms and suffixes denoting the condition of connecting relatives.

[1] Dichotomous Social Organization in South Central California, Univ. Calif. Publ. Am. Arch. Ethn., XI, 291–296, 1916.